

THE PACIFIC COMMERCIAL ADVERTISER.

Published Every Thursday Morning.
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LOYALTY. THE DUTY OF EVERY SUBJECT.

A Sermon preached by Rev. E. Corwin, at the Fort Street Church, on Sunday, May 4, 1862.

CORRESPONDENCE.

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While it is his duty to be ready to the duty while it assures us of the privilege of approaching the King of Kings with our petitions in behalf of those whom he, in his providence, has called to rule over us. We may not only pray for the King, or what an alien resident who enjoys the blessings of a government administered under equitable laws, could fail to respond to the petitions which have been offered from so many subjects and from so many family altars this morning, that God would give grace and wisdom to his servant the King, making him an example of righteousness to all who honor him as their Sovereign; that he would give grace and wisdom to all the cabinet and privy counselors of the King, that they might in all purity and faithfulness, with moderation and yet with energy, counsel the King in the best interests of the people, and give examples of industry, integrity, temperance and every moral virtue? And who has not joined heartily in the petition that those who, with the assent of the King, have the power to revise and to amend laws, may not only be preserved from meditating and doing mischief, but that they may be divinely directed to devise such measures as shall prove to be for the public welfare; and who has not joined heartily in the petition that those who, with the assent of the King, have the power to execute laws, may not only be preserved from meditating and doing mischief, but that they may be divinely directed to devise such measures as shall prove to be for the public welfare; and who has not joined heartily in the petition that those who, with the assent of the King, have the power to execute laws, may not only be preserved from meditating and doing mischief, but that they may be divinely directed to devise such measures as shall prove to be for the public welfare?

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For true loyalty is not merely a patriotic impulse, nor yet is it merely a civil duty arising out of our relation to human enactments; it is rooted and grounded in moral obligations: It is a religious duty well pleasing in his sight who has ordained the power to rule as a terror to evil doers and as a praise and a blessing to them that do well. I put you in mind to be loyal, then, first of all, because it is a christian duty clearly and repeatedly enjoined in the word of God. This motive, though it may be considered in an arbitrary form, is nevertheless one of the most rational which it is possible to present. For the more we apprehend his nature, and experience the blessings which flow from obedience to God's commands, the more shall we be assured that all his requirements are founded in pure reason.

Obviously it is the duty of the child to obey the command of his father whether the child can see the reason for it or not. Indeed to wait in every instance to learn why the command is given, is to act solely upon one's personal convictions of policy or propriety, and not at all from a regard for authority. Freely so, only more so, it is as respects our obedience to divine commands. If the fact that our Heavenly Father, infinitely wise and good as we know him to be, has commanded us, is a reason to do to any thing, is not sufficient motive to govern our conduct, then are we not obedient to his will, but we subvert his authority, only obeying the dictates of our short-sighted reason.

In setting forth the grounds of our obligation to obey, I might rest here upon the Divine authority of the text, and simply put you in mind to be subject to principles and powers, and to obey magistrates, because God has commanded it; and every obedient child of God must promptly and gratefully respond to the reminder, delighting to do this thing because it is well pleasing to the sovereign King of Kings.

But while we are not at liberty to wait till we see the reasonableness of such specific divine commands before we obey, we are at liberty, with reverence, to consider how reasonable every duty is, so far as the reasons appear. For while the obligation to obey God is in itself absolute, unequivocal, and self-sufficient to govern our acts, He is not arbitrary nor unreasonable in any of his demands.

How obvious at a glance, to every reflecting mind, are the advantages accruing to society and to the individual from cherishing that spirit of loyalty to civil rulers which is here enjoined. Consider how promotive of public and personal peace it is.

If political strife and contentions are ever necessary, they are necessary evils, just as blighting and bleeding and amputation are painful necessities, if, by neglect, or abuse, or calamity, the organism for such remedies may arise. Opposition to constituted authority, if ever allowable, is exceptional and undesirable. It is not in itself an attitude most favorable to one's individual peace of mind, or enjoyment in life, or to the peace of the community. And though there may be great crises in public affairs, when true heroism will strike against tyranny, and when iniquity in high places can be purged out only by a brilliant resistance, a wicked usurpation, or a tyrannical government, yet such a revolution is the only process by which prosperity and order may be restored; when even the detestment of a tyrant is essential to the saving of the State; yet are such revolutions infrequent among civilized peoples. In the life time of a nation they seldom occur more than once or twice. In the life time of an individual they may not happen at all. History will bear witness that the most successful revolutions are those which are inaugurated by ambitious demagogues without sufficient cause, where one is consumed from patriotic motives and for worthy ends. The prosperity of the State, yet are such revolutions infrequent among civilized peoples. In the life time of a nation they seldom occur more than once or twice. In the life time of an individual they may not happen at all. History will bear witness that the most successful revolutions are those which are inaugurated by ambitious demagogues without sufficient cause, where one is consumed from patriotic motives and for worthy ends.

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W. A. ALDRICH, Editor, Honolulu.
J. B. SNOW, Editor, Honolulu.

REV. E. CORWIN, Pastor of Fort Street Church, Honolulu.

HONOLULU, May 6th, 1862.
Rev. and Dear Sir:—The undersigned having listened with much pleasure to the excellent sermon preached by you at the Fort Street Church, last Sunday, and being convinced that the publication of such a sermon would have a good influence in this, and in any other community, they respectfully request that you will, at your convenience, furnish them with a copy for publication in the Commercial Advertiser.

It is certainly very inappropriate and defective, if it shall be regarded by any as a discussion of the duties of subjects. I aimed to present only the one duty of Loyalty, which the Bible clearly enjoins.

A subsequent discourse on the duties of rulers will complete for the present what I have to say in discussing the relations of religion to politics.

If these discourses shall have the designed effect to promote social harmony and to strengthen the bonds of confidence and affection between sovereigns and subjects, I shall be not less grateful than for your kind appreciation of them.

Loyalty and Fraternity Yours,
E. CORWIN.

LETTER TO THE LAY:—Put them in mind to be subject to principles and powers, to be ready to every good work.

The assembling of the legislative department of the government, during the past week, is an affair of sufficient public importance to attract the attention of every citizen. It is a duty, and a duty which no intelligent citizen, who has a regard for the moral as well as the physical condition of this people, can be indifferent to the biennial recurrence of these sessions for the making and revising of laws.

A proper sense of the importance of the occasion must make this first Sabbath of the session a spontaneous concert of prayer in every christian church and in every christian household. For who that recognizes Jehovah as the ruler among the nations and as shaping the destiny of Empires, can forget at such a time as this, that he is a prayer hearing God, and that he has not only encouraged but commanded us to pray for our rulers; saying, by the mouth of his servant Paul to Timothy, I exhort, therefore, that first of all supplications, prayers, intercessions and giving of thanks be made for the government, for Kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour.

While it is his duty to be ready to the duty while it assures us of the privilege of approaching the King of Kings with our petitions in behalf of those whom he, in his providence, has called to rule over us. We may not only pray for the King, or what an alien resident who enjoys the blessings of a government administered under equitable laws, could fail to respond to the petitions which have been offered from so many subjects and from so many family altars this morning, that God would give grace and wisdom to his servant the King, making him an example of righteousness to all who honor him as their Sovereign; that he would give grace and wisdom to all the cabinet and privy counselors of the King, that they might in all purity and faithfulness, with moderation and yet with energy, counsel the King in the best interests of the people, and give examples of industry, integrity, temperance and every moral virtue? And who has not joined heartily in the petition that those who, with the assent of the King, have the power to revise and to amend laws, may not only be preserved from meditating and doing mischief, but that they may be divinely directed to devise such measures as shall prove to be for the public welfare; and who has not joined heartily in the petition that those who, with the assent of the King, have the power to execute laws, may not only be preserved from meditating and doing mischief, but that they may be divinely directed to devise such measures as shall prove to be for the public welfare; and who has not joined heartily in the petition that those who, with the assent of the King, have the power to execute laws, may not only be preserved from meditating and doing mischief, but that they may be divinely directed to devise such measures as shall prove to be for the public welfare?

For whatever crude or crazy notions some corrupt politicians may entertain about political preaching, I shall not insult those who are accustomed to worship here by supposing that any hearers are so stupid as to doubt whether it is my duty, or so corrupt as to be unwilling that I should apply the principles of christian morality to men in every relation and condition in life. For we are not only divinely directed to enjoin upon Titus, is urged with not less force upon every minister of Christ who lives under a constitutional government. Till this command shall have been blotted out from the word of God, it is in his power to impose the law; or who shall prevail politics.